is clear that by some the Buddhists were denounced as untrue to Chinese culture and traditions. In any event, under the Han the faith of Gautama was only gaining a foothold and was not yet especially strong. It may be that the Confucian scholars, who were shown more favors by the Later than by the Earlier Han, were strong enough to act as a check on the new religion. Not until after the downfall of the Han was Buddhism to experience its phenomenal growth.

OTHER CULTURAL DEVELOPMENTS UNDER THE HAN

The Han dynasty was notable not only for importations from alien civilizations but for marked developments in the native culture, seemingly independent of stimulus from the outside.

The most noteworthy were in the realm of thought and literature. The dynasty was distinguished for the achievements of its scholars. It was not an age of creative or original philosophic thought. To be sure, the schools of the Chou were remembered and many of their writings preserved and carefully studied. We have seen that the Legalists persisted well into the course of the dynasty and that the followers of Mo Ti were active and retained their separate existence at least as late as the first century B.C. However, only two of the schools, Taoism and Confucianism, continued strong throughout the Han.

Taoism, as we have noted, was often popular at court. Indeed, one of its greatest exponents was a grandson of Kao Tsu—Liu An, commonly known as Huai-nan Tzu—who, like so many of the time, sought for endless life and a means to the transmutation of metals. Perhaps he should not be classed with the Taoists, for he sought to construct a syncretic philosophy made up of elements from all the main schools of thought.

Implicated in a political plot, he committed suicide, but popular tradition declares that he discovered the elixir of life, drank of it, and, rising to heaven, became an Immortal. In A.D. 163 an Emperor made official offerings at the supposed birthplace of Lao Tzii and the following year built a temple to him in the capital and used there in his honor the ritual employed in the imperial sacrifices to Heaven. It was in the Later Han that Chang Tao-ling, traditionally the first head of the Taoist organization, is said to have lived. Chang Tao-ling led a sect, called "Five-Bushel-Rice Tao-